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For the Methodist Protestant.

PLAIN TRUTH.

MR. EDITOR,—I hope sir, that while I would offer an apology for the coarseness of the following communication, none will be required for the subject matter. I am aware that several able essays have been presented to the public eye in your excellent periodical on the same subject. But I am much inclined to think, that “line upon line, and precept upon precept,” are needed in this thing. And without any farther circumlocution, permit me to invite the attention of those interested, once again, to the absolute necessity of increased exertion in pecuniary matters, within our little Zion.

It is one of the sad traits of our moral pravity, that a frequent repetition of truths, however important, instead of fixing our attention and rendering permanent, impressions which they may have made on their first recital,—on the contrary, unless we are properly exercised in view of our responsibility to the Lord our Maker, become trite and powerless. Therefore, it is, perhaps, that the declaration of the learned and pious Paul, “they that preach the gospel shall live of the gospel” is listened to with unconcern, and that too by persons professing an attachment to the precepts of the Lord Jesus. Let such remember, that when St. Paul wrote those words, his pen was guided by the Holy Ghost, and they therefore present themselves to us—sanctioned by the authority of the Eternal. Christ himself has said, that “the labourer is worthy of his hire.” And what interpretation did he intend should be given to these words? If you will permit the conduct of too many (alas!) too many to answer the inquiry, the meaning attached to them is as follows, that the labourer must go into the vineyard, work hard, toil late and early, give up many a comfort, brave the inclemency of weather, never open his lips in the way of complaint, and for all this, receive just what they are disposed to give him, without any reference to his pressing wants, or shall I say—the principles of justice. And the worthy minister of Jesus Christ, often giving a glance at his naked elbow, suppressing a heavy sigh and bracing up himself against despondency, with a cheerful smile deposits the little pittance in his purse, and hopes for better times. But the Saviour meant what he said, and we should take heed, lest in the great day of righteous retribution, some of the sufferings and wants, anxieties and burthens of God’s ministers are charged to us, and we be unprepared to adjust the account.

But one word more. After long observation I am convinced, that if any circuit or station desires the effectual services of its minister, he ought to be made to see and feel that every necessary arrangement is made for his support, and the accommodation of his family if he have one, and thereby have his mind relieved from every care, that the salvation of precious souls, may absorb all his thoughts, and engage all the energies of his mind. As ministers are men, men of flesh and blood, they must feel like men, and be influenced to a certain extent at least, by circumstances. How is it possible then I would inquire, for them to labour successfully, among any people who will not pay proper attention to the comfort of himself and family.

Oft times the professing part of the community are heard to lament their barrenness and leanness, and the great want of feeling and interest among the people of the world about the things of Eternity. And they will wonder, that notwithstanding they pray “Lord revive thy work,” the people are not converted. May not this state of things be traced to this fact—they rob God of his tithes and offerings. I for one am assured that if we will not make to ourselves friends of the mammon of unrighteousness, God will not communicate to us the true riches. And if for the want of proper liberality, we

burthen the minister with cares which he ought not to bear, and thereby disqualify him, for enforcing with an overflowing heart, the necessity of repentance, may not the wickedness of our neighbours be chargeable to us? God forbid that we should be the cause of the destruction of immortal souls.

It is time then that we awake fully to the importance of this subject. If the distresses and anxious cares of many a preacher’s bosom were known, I doubt not but that every feeling man would resolve to increase his exertions, even to the doubling his former contributions. I do insist upon it, that it is the easiest matter in the world to silence for ever complaints about money. Let every one feel bound in conscience to give according to his ability, and there will be a sufficiency.

HONESTY.

LADIES’ DEPARTMENT.

(NO. III.)

EDUCATION OF WOMEN.

Supposing it to be determined then, that mental cultivation as before described, and considered by itself, should, if possible, be of the highest order in women; it remains to be ascertained, whether such perfection can be attained without deterioration of those moral qualities, with which for their own, and our happiness, it is requisite that women be endowed.

It is evident, that the difference in the moral qualities of the sexes, like the difference in the duties allotted to them is, and ought to be determined by the difference of their nature. The superior bodily powers of the man, have determined that he should perform the more laborious portion—the physical weakness of the woman, that she should undertake those numerous occupations which require sedentary habits, and a patient spirit. Thus the character of the woman is determined by her physical nature—she is more gentle and patient than man, because her nature makes her so—not because we will, that it should be so—and that dissimilarity of character which forms so great a charm in the relations of the sexes, is not the offspring of mere education, but is founded in nature itself. It precisely the same means of strengthening the intellect, and improving the knowledge of both sexes were pursued, the difference in their character would spontaneously arise, in consequence of the different materials on which the experiment was made. This natural difference (if we may use the expression) is necessary; but any peculiar fostering, and forcing of the dissimilarity is pernicious. The firmness of the man should not be fostered into brutality, nor the softness of woman, into imbecile weakness. Neither should means be taken to destroy the difference, and to render man and woman alike in their moral natures. It is an evil thing to have a man emasculated by an effeminate education, or a woman forced into an amazon by a masculine one.* In the

*It is not necessary, though it would not be difficult to show why this would be mischievous. We have assumed throughout that the general opinion as to the moral differences of men and women is correct. The observations of Gibbon on the valorous women of Germany, are for the most part just, and point to the explanation if any be needed. “Heroines of such a cast may claim our admiration, but they were most assuredly neither lovely nor very susceptible of love. Whilst they affected the stern virtues of man, they must have resigned that attractive softness in which principally consists the charm and the weakness of woman. Conscious pride taught the German females to suppress every tender emotion

present system of female education, the error consists in fancying that the necessary dissimilarity of character requires a difference in the mental training; and in endeavouring to force qualities which would spontaneously spring up. By fostering their softness, women are reduced to a state of utter imbecility; and the necessary consequence is that the real tenderness of their dispositions, which, in fact, is the result of active and well-trained sensibilities, is disappearing, and nothing will soon remain but a frigid, selfish, infantine, hypocritical delicacy. The assiduous and respectful care of the daughter, the passionate, generous love of the wife, and the patient ever watchful solicitude of the mother, are fast fading away—and the pernicious idleness, the cold immovable selfishness confined previously to the aristocratic classes, are extending to every order of society. By weakening the intellects of women, we have weakened their sensibilities, by unfitting them for action, we have destroyed the very charm we sought to cultivate. It would appear, then, that so far from deteriorating the character we desire in the sex, by attempting to give them that vigour of intellect otherwise so requisite, we create and heighten every quality which serves to improve and adorn them.

Great care, however, should be taken to keep constantly in recollection, that education does not consist merely in strengthening the intellect, and imparting knowledge. In order that the knowledge we impart, and the intellectual instrument we fashion should be wisely employed, right habits should be created, and the proper objects of desire should be steadfastly fixed in the mind. That would be an evil education, however brilliant the talent created, however vast the knowledge given, which induced a woman to sigh for objects not consonant with her station, or which formed habits opposed to the duties of her sex, and the feelings of society. In many of the cases, however, in which great acquirements have been attained by women, desires have been permitted to arise, wholly at variance with the duties, and views of their sex. While their mental strength has been increased, they have been made men in their hopes and wishes, and the good that was done in one portion of their education, has been destroyed by the evil resulting from the other. Madame de Staél was a striking instance of this fatal mistake; Madame Roland, is a remarkable case of the happy consequences following a wise development of the moral, as well as mental energies of woman.

Madame Roland, fortunately for herself, was of an humble race. She was not taught to shine in brilliant society, or to covet the applause of the literary fops of Paris. Her happy fate led her to cultivate her mind without reference to any immediate purpose—she sought amusement in instruction; and never hoped to be drawn either from her situation as the daughter of an humble artist, or from her sphere as a woman, by the knowledge she endeavoured to attain. Her quiet path of life lay before her, and she hoped for none other. “Is it,” she asked, “for the purpose of shining like flowers in a garden, or in order merely to receive vain admiration that persons of my sex are formed for virtue, and acquire talents and information? Of what use is the ex-

that stood in competition with honour, and the first honour of the sex has ever been that of chastity. The sentiments and conduct of these high spirited matrons may at once be considered as a cause, as an effect, and as a proof of the general character of the nation. Female courage, however it may be raised by fanaticism, or confirmed by habit, can only be a faint and imperfect imitation of the manly valour that distinguishes the age or country in which it may be found.”

treme desire for pleasure by which I feel myself absorbed, and which does not render me happy, even when I appear to have attained my wishes? Of what importance to me are the inquisitive looks, the softly murmured compliments of a crowd whom I know not; and whom were I to know, probably I should not esteem. Have I come into the world, in order to waste my existence in frivolous cares, and tumultuous emotions? Without doubt, I have a higher destiny—that admiration of all that is just, wise, great, and generous, which warms and exalts me, teaches me also that I am to practise what I admire. The sublime and exalting duties of a wife and a mother, will one day be mine—and the years of my youth ought to be employed in rendering me capable of performing the great duties of my station. I must study their importance, and learn by directing my own inclinations, how one day to govern those of my children."

She early adopted the opinion so forcibly, though too generally stated by Rousseau. "The dignity of a woman is in being unknown—her glory is in the esteem of her husband—her pleasures are in the happiness of her family." She, therefore, religiously abstained, through the constant habit of writing, from ever, even to her friends, appearing as an author. She disliked and avoided all appearance of display, and till the unhappy period of her husband's elevation to the ministry, was known only in her domestic circle. This, in common cases, would not perhaps be remarkable; but here it must be remembered, that the person thus retiring was, without exception, the most wonderful woman of her age; that she had a thorough feeling of her own superiority; and though thus modest and humble, when not forced from her retirement, yet when called upon for exertion, that she exhibited a courage, dignity, judgment and talent, that awed and startled even her brutal murderers. This retiring spirit and proper estimation of her duties resulted in her case from her social situation, the natural temper of her mother, and the poverty of her father. But what in her education was the effect of chance, ought properly to be the work of design—just as we are taught to abhor lying, stealing, or any other vice, and to seek after and love virtue, so ought our minds to be carefully trained to select the proper objects of desire; to derive pleasure from those pursuits which are suited to the character we bear, the situation we fill, the duties we have to perform.

At present, it is impossible to follow this interesting topic further. In the short space to which we are necessarily limited, little more can be attempted on so extensive a subject as education, than to point out subjects for reflection, and to indicate the line which our investigations ought to pursue. The task proposed in the present instance, will have been accomplished, if we succeed in inducing the reader to believe that the subject of female education requires to be thoroughly reconsidered. Let any one who has formed unfavourable opinions respecting educated women, either by his actual experience in our own country, or by what he has heard of literary women generally, read the history of the person who has been adduced as an example in the present article. He will there find, if we mistake not, that every womanly grace is not only compatible with, but heightened by, the most serious and important instruction; that to be learned, firm, and vigorous in intellect does not preclude the most exquisite softness of disposition—the most perfect sensibility—the most feminine spirit. In short, he will find a commanding intellect as desirable in his daughter as his father—in his wife as in his friend—in his daughter as in his son.

ORPHAN HOUSE.

Among the most distinguished institutions of Greece must be placed the Orphano-trophium of Ægina, under the direction of A. Mustoxidi, its president, who has superintended it for nearly two years. Such children of Grecian families as were wandering about friendless and alone, and were adopted by the state, and provided for first in Poros, and afterwards in Napoli, found at length a permanent asylum in the new Orphan House in Ægina. At the end of 1829 their number amounted to 495, of whom 145 were from the Peloponnesus, 175 from Greece proper, 25 from the islands of the Archipelago, and 155 of Greek families who had been obliged to abandon their country. In the year 1830, when many Greek parents, who had been parted from their children by slavery, or other accidents of war, returned to their country, and found their long-lost offspring in the Orphanotrophium, many expressed a desire to remove them to their native place. The government consented, and ninety-eight went back with their parents.

REVIEWER.

For the Methodist Protestant.
(NO. II.)

THE ELEMENTARY PRINCIPLES OF THE METHODIST PROTESTANT CHURCH.

Second Principle—Christ is the only Head of the Church; and the word of God the only rule of faith and conduct. This is pure Christian theology. Pure Protestant divinity—the one principle on which the glorious Reformation proceeded. No Protestant church professes to hold the converse of this principle. "The government of the church of Christ is widely different from secular governments. It is founded in humility and brotherly love; it is derived from Christ, the great Head of the Church, and is ever conducted by his maxims and spirit." Any government of any church, which is not based and conducted on these principles, is not a *christian* government. "Every kind of lordship and spiritual dominion over the church of Christ, like that exercised by the church of Rome, is destructive and anti-christian." See Dr. A. Clarke on Matt. 20, 24, &c.

No principle of ecclesiastical order can be derived from Christ, which is not essential truth in itself, and which does not lead individuals and churches to direct allegiance to Christ. This doctrine of allegiance supplies the ground and motive of action to all enlightened Christians. But what if it be a condition of membership in a church, that its members shall acknowledge the supremacy of one class of ministers, as the makers and expounders of moral discipline, and as the only authoritative interpreters of Scripture, is it possible to imagine a plainer instance of interposition between the members of a church and their allegiance to Christ? If these ministers do really believe, as they profess to believe, that Christ is the only Head of the Church; and the word of God the only rule of faith and conduct, how has it happened that they are the only makers and administrators of moral discipline—the only authorized expounders of articles of religion to their church? These ministers are heads of their church. Do their members deny this? Let any one of them openly condemn this authority, and they shall soon be made to know their error. A vain attempt is sometimes made to excuse this authority over the church, because no one is compelled to become, or to remain, a member of it. "When men once come to believe that there are a set of persons who are to transact all concerns between them and the Supreme Power, just as an attorney conducts their law suits, or an ambassador their national interests, of course there is an end to any thing like personal responsibility, in matters of the church—one step more, and there will be an end to any thing like personal and habitual piety or virtue—a vicarious religion may soon be tolerated. In order to suppress forever this system of being governed by ghostly masters, it is, indisputably, most important that the people should not be suffered to regard their spiritual pastors in the same light in which the heathens or the Jews regarded the functionaries who presided at their altars, or in which the Papists at this day regard the persons who offer the sacrifice of the mass. They should be taught to recollect that their ministers are not in any sense mediators between them and their Judge; but solely the authorized pastors of Christ's flock, and the dispensers of his word.—These truths rightly understood and inculcated, must utterly demolish the contemptible charge of infidels—by which they assail religion and its institutions—namely, the notable imputations of PRIESTCRAFT."

Third Principle—No person who loves the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership. Who will declare against this principle, and at the same time profess to be a Protestant? All those who identify ministerial authority with the gospel. Was there ever a *christian* prosecution carried forward without the authority of the gospel? Never was there a prosecuting *christian*, who did not profess to be influenced by the love of Christ, and to do all harm to others, in their souls and bodies, for the sake of the Holy Redeemer! Ministerial authority, whenever it scourges heresy in theology, or in ecclesiastical principles, has always demonstrated to the entire satisfaction of itself, and all its agents, that submission to that authority is a part of the obedience required by the gospel. How else could men expect their persecutions to receive heaven's high sanction! What may not be justified, if this method of identification is allowed? The atheists of France knew full well the value of this method,

and identified priestcraft and all the crimes of priests with the holy religion of the Bible. They—even they, infidels as they were, in heart, and in life, and in all manner of conversation, would have feared to wage their war of murder against the Christianity of the Bible—but priestcraft and Christianity were declared to be the same, by those enemies of God and man.—No ministerial authority can be identified with the gospel; much less the authority of any one class of ministers. The Christianity of the Bible is infinitely above all human control and sanctions. In its own authority, it declares: "No person who obeys the laws which I give, can be deprived of membership in the church of Christ." Human authority may cast them out, but still they are members of the body of CHRIST.

Fourth Principle—Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion in any way which will not violate the laws of God, or the rights of his fellow men. Who will take the side opposite to this principle, and convince every body, that others, but not themselves, have the right of private judgment—that others, but not themselves, have the right to express their opinion? Ah no, it is *themselves* who have these rights, but not others. And how do they prove that *themselves* and not others have these rights? By that same method of identifying their authority and the gospel. Now, whoever violates this authority, violates the laws of God!! and the rights of those of his fellow men, who only are invested with this gospel authority. And are such pretensions actually declared! Yes. In a Book printed and sold by the itinerant ministers of the Methodist Episcopal church, by themselves, and for the exclusive benefit of themselves, and their families, and the superannuated ministers, and the widows and orphans of those who were itinerant ministers—in that book, which is constantly advertised for sale by the Book Agents of that church—are these pretensions fully set forth and attempted to be defended. The following are the passages from that Book, which is entitled—"A Vindication of Methodist Episcopacy."

"Those ministers whom GOD selects to be the shepherds of his flock, and the guardians of his people, possess the right of governing themselves in religious matters, and all those committed to their care." p. 62. "We have our itinerating superintendency, which derives its authority from, and is responsible to, the body of elders, who claim the right of regulating the affairs of the church." p. 66.

"Called of GOD, as the ministry evidently has been, like the primitive evangelists and preachers, they went out in his name, and were made successful in raising those who were no people, to become the people of GOD. And after having thus demonstrated the divinity of their mission, in the awakening and conversion of souls, have they not a right to govern those who have been thus given to them as the fruits of their ministry? Let those who call this right in question, if they are able, produce a better." p. 67. "As long as these officers of Christ move in obedience to HIS will, so long the people are bound to submit to their authority in all matters of church government and discipline. THOSE RESTLESS SPIRITS, PROMPTED BY PRIDE AND VAIN CONCEIT OF THEIR OWN ABILITIES, who rebel against the order GOD hath established, REBEL against GOD, and shall receive their own punishment. This is not pleading for submission to man. It is the AUTHORITY of GOD! This is the order he hath established for the peace and prosperity of his church." p. 189.

We wonder how far these powers come behind those possessed by the Levitical priesthood—an inquiry we cannot now attend to. What less spiritual power is possessed by Romish priests in Italy? What less power by absolute civil rulers? Such powers never before occurred in connexion with Protestantism! Neither in this country nor any other.

LAICUS.

For the Methodist Protestant.
(NUMBER III.)

ELEMENTARY PRINCIPLES.

Fifth Principle—Church trials should be conducted on gospel principles ONLY; and no minister or member should be excommunicated except for immorality; the proposition of unchristian doctrines; or for the neglect of duties enjoined by the word of God.

In all churches there will be some immoralities; and there may be in ours' some attempts to propagate unchristian doctrines; and there will be neglect of duties; therefore, there must be church trials for these causes; which are the only causes that should be, or are, specified. We need not inquire what are immorality in the

sense of this principle. The New Testament is the infallible standard of morals to our church. Have we not the same standard of Christian doctrines? But there are different interpretations. Some agreement in interpretations must then be the standard: So, almost all churches have their creeds, or articles of religion—and our church has its Articles. These are considered as the standard for us. The English Methodists have Mr. Wesley's Sermons—or a part of them—and his Notes on the New Testament, as their standard of doctrines. If we had no other than the commonly received orthodox creed, we should not be at a loss for a test of essential Christian doctrines.

St. Paul, in his Epistle to the Romans, xvi. 17, 18, says:—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ; but their own belly; and by good words and fair speeches deceive the hearts of the simple." See also, Acts xv. 1. In that instance, the offence was contrary to the doctrine of the Apostles, respecting circumcision. It is worthy of the utmost attention to see by whom, and how that division was healed. But whether the Apostles in the passage cited from Romans, has reference to the original doctrines, and not altogether to doctrines relating to Christian conduct, would, perhaps, admit of some dispute. He most certainly means the latter only, in 1. Cor. v. 9—to 13th verse inclusive. See also Galatians, iv. 9—&c. Our church should always consider that, whatever the unchristian doctrine may be, "A little leaven leaveneth the whole lump." Yet may no trial be conducted on any other than gospel principles. What sort of principles are they? See Matt. xviii. 15, 18. A first principle inherent in all Christian communities is, a divine right of excluding out of their body such as violate the essential laws thereof, and it was bestowed "for preserving the purity of the church; but ambitious ecclesiastics converted it by degrees into an engine for promoting their own power." It is worthy of remark that heresy, when not in array against ecclesiastical power and authority, has been so comparatively harmless, as seldom to have caused much trouble to the merely theological heretic. Of so much greater importance has it been generally considered, to be obedient to the church than the New Testament; and more especially when the church has been composed of ministers, or, church authority has been wholly in the hands of ministers, which is the same thing, for all the purposes of government, as if the ministry were the entire church—with this difference, all rulers must have subjects.

"Unchristian doctrines," are those doctrines which are contrary to the New Testament; and as before stated, the several churches have their standards in their creeds. Suppose the ministry alone impose a creed, it may be none the less true on that account. But, if they insist that they alone have the right to expound scripture doctrines, the safety of the church may not be found only in the creed. This exclusive right of expounding, savours not of Protestantism. A writer remarks: "For fear of having the scriptures wrested by the unlearned and the unstable to their own destruction, the Romanists administer religion to the people in the shape of precise and systematic forms; thus the church quietly pocketed the key of knowledge while she was professing a magnanimous anxiety to throw its folding-doors open to the whole world, both high and low!" The very intentions of these forms were to subjugate the people to the authority of the church, through the medium of the theology of the church i. e. the ministry. Therefore all persons who did not obey the authority of the priests of Romanism, were easily convicted of "causing divisions contrary to the doctrines which they had received," and ought to have obeyed.

The same writer has a remark, which, on account of its historical truth, and recent partial illustration, is worthy of being added here. "With regard to the church of Rome, her glory is to have reduced persecution to a system of such consummate perfection, that, wherever its full energies were brought into action, it was impossible for heresy to escape utter extermination: and unhappily that system had succeeded in so utterly treading out from the floor of religious controversy all sparks of humane and compassionate feeling—it had so thoroughly familiarized the world with the direst and most infernal atrocity—that the practice of vindicating heavenly truth by the rack and the stake was among the very last things which even Reformed communities could unlearn. At this very day, we fear the spirit of Papal Rome is not wholly extinct among us." The truth is, that when persecution has undertaken to extirpate heresy, or to enforce submission to human authority, it has seldom so regarded means as to be stopped short of its object. It is at best an uncontrollable spirit, and always operates on the maxim, that, the end justifies the means.

Its means, however, may not always be adequate to its object. See "An Exposition of the late Controversy in the Methodist Episcopal Church; of the true objects of the parties concerned therein, &c. &c." We have made no extracts from that work.

A few words may be added, on "Neglect of duties enjoined by the word of God."—Duties, which, as members of churches, Christians are commanded, by divine authority to perform—moral, relative, and spiritual duties, which, as such, the church has a right to enjoin, to wit: the public worship of God: the ministry of the word, either read or expounded: the supper of the Lord: searching the Scriptures:—and to advise, such as family and private prayer; love feasts; class meetings. For it must not be forgotten that there are individual, as well as public duties enjoined by the Bible; and that some of the former are to be determined by the individual concerned. Yet is not the communion of saints an isolated individual duty; for the duty can only be performed by more than one. If the church, properly as such, determines for itself, a manner and time for the communion of saints, has she not a right to expect obedience from those of her own community? But, is the precise mode of communion declared by the New Testament? It is not. The duty is enjoined—the manner can be best determined by experience. Love feasts and class-meetings are our opportunities of communion; in which we may build each other up in all goodness. We have proved them to be good, very good means of grace; and their merit will sustain them.

If a member of our church is put upon trial for any of the causes specified in the 5th Principle—the trial must proceed on gospel principles only—i. e. the church must try the offender, according to our Lord's directions in Matt. 18. 15, 18. All trials, not by the church, are illegal in the view of the New Testament. How greatly in error are those who set up the authority of ministers, as the authority of the church, and expect that ministerial authority, independently of the church, to be binding in heaven and earth. Why, it is only binding when the whole church observes the directions as laid down. What is more reasonable than to cut off offenders after all the precautionary measures to save him, as directed in Matt. 18th, have been had and have failed? Is it any wonder that decisions so righteously made, after this merciful procedure, should be right, and be confirmed in heaven? But different operations are not so justified, nor ever can be.

Some one may inquire, if the whole church is to be convened for the purpose of trying offenders? Nay, but they are to be tried by the authority of the church, in the persons of the representatives of the church. No church is more justly merciful to offenders than ours.—See Constitution and discipline.

"Too great caution cannot be observed in procedures which may terminate in excommunication; every thing should be done with the greatest meekness, deliberation, prayer, and a deep sense of our own unworthiness; with a compassion for the offender, and a fixed design of embracing every opportunity of doing good, by reproving, instructing, and, if possible, restoring him to the enjoyment of the privileges he has forfeited by his conduct."

LAICUS.

CORRESPONDENCE.

For the Methodist Protestant.
MASSACHUSETTS.

Boston, November 18, 1831.

DEAR BROTHER,—Our prospects are brightening every day; and while an unseen hand is rolling onward the sacred ark of prosperity, we trust your gratulatory voice will commingle with ours. The Lord has truly been good to us; He has caused the dews to moisten, and the sun-beams to cheer this vine of his own planting; and with our whole hearts we would praise His holy name.

As an infant society, it may be grateful to your feelings to learn what course we pursue, in respect to those who differ from us in sentiment—*We let them alone.* We are engaged, not in controversy, but in the glorious cause of Religion. This is the cause of God, and it will stand, based upon its own eternity, when the schemes of erring and interested man shall have merged in the oblivion of the past. With this cause, our warmest feelings and dearest interests are identified. It is the general good that we seek, and to this one object, shall all our powers and influence be sacredly devoted. We despise the whine of bigotry, and the mean selfishness of party feeling; but we love a Christian whatever name or livery he may chance to wear. At the altar of God we will kneel, and at its fires will we warm our souls, heedless of the pale which the hand

of selfishness may have raised around them. We consider ourselves linked with the universal fraternity of mankind, having, with them, one common interest; and while we sympathise in the holy and heavenly emotions of the "redeemed of the Lord," we contemplate, with deep-toned feeling, the careless sinner—and while he is gliding along to death, but within the reach of mercy, to point him to the Lamb of God, and prevail on him to touch the golden sceptre and live, shall be our anxious employment. We will be enemies to none; we will do good unto all as we have opportunity, especially to the household of faith, whatever name or motto may happen to be on the portal. We will love the sinner, but hate his sins. We will love the bigot, but pity his misguided zeal. We will live in a catholic clime, and breathe an atmosphere which the poison shout of party triumph has never polluted.

Such are the feelings which, with great pleasure, I have seen manifested by the dear people, who have called me to labour among them; and if there is not a spirit of reciprocity, amongst our brethren of different names, the fault is not ours. That some have not echoed our Christian salutations, nor sympathised in our joys, you are well aware; and that they continue to view us through an unfriendly medium is certain. But to their own master they must give account, and we refer those conduct to the decision of Him who will judge righteously.

I cannot now give any definite account of our sister societies, as my delicate health will not permit me to visit them; though, as far as I can learn, some "mercy-drops" have fallen in Malden, and a bright cloud seems to be hovering around Lowell. Here, the congregation is increasing, both in numbers and respectability; and none can be more attentive to the dispensation of the word. I think, if you had sent an able minister here, at the time that Dr. French left the place, not only would some very serious internal difficulties have been avoided, but the cause, which was then budding, would, ere this time, have poured forth a rich harvest of golden fruit. But the Lord knows what is best, and the disappointment of the church, in respect to an "able minister," has turned their hopes and expectations to the Lord, and quickened them to the importance of earnest and persevering prayer. Last evening we enjoyed a "season of refreshment from the presence of the Lord." The congregation was all ear and feeling; and in class, after the lecture, we enjoyed a "feast of fat things," better than "wines on the lees well refined." The presence of the good Lord lighted every soul, and each exultingly and tremblingly said—"It is good for me to be here." O! Lord, carry on thy work!

Some efforts are soon to be made to erect a meeting house. Our place of worship is small, and not suited to the taste of many who would like to attend our meeting. Should a neat house be built, our cause would move on with a firmer and more rapid step.

Yours in the bonds of Christian fellowship and affection,
JOHN REYNOLDS.

POETRY.

From the Southern Religious Telegraph.

SABBATH DAYS.

Types of eternal rest—fair buds of bliss,
In Heavenly flowers unfolding week by week;
The next world's gladness imag'd forth in this—
Days of whose worth the Christian heart can speak.

Eternity in Time—the steps by which
We climb to future ages—lamps that light
Man thro' his darker days, and thought enrich,
Yielding redemption for the week's dull flight.

Days fixed by God for intercourse with dust,
To raise our thoughts and purify our powers;
Periods appointed to renew our trust,—
A gleam of glory after six day's showers!

A milky way mark'd out through skies, else drear,
By radiant suns that warm as well as shine—
A clue which he who follows knows no fear,
Tho' briers and thorns around his pathway twine.

Foretastes of Heaven on earth—pledges of joy
Surpassing fancy's flight and fiction's story—
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory.



BALTIMORE:

FRIDAY, DECEMBER 2, 1831.

AN HISTORICAL ARGUMENT.

It is not our business to dwell upon all the benefits accruing to the world, from Christianity, subsequently to the dissolution of the Roman monarchy. Its relation to the intellectual condition of man is what claims our attention. Consulting history carefully, we shall soon perceive that religion was the main instrument of preserving in existence what little science was then in the earth. The testimony of Gibbon will doubtless be received as sufficient evidence in the case. He is one, who could never be suspected of testifying willingly to the great utility of Christianity. In speaking of Rome after its invasion and conquest by barbarians, he says, "Christianity, which opened the gates of heaven to the barbarians, introduced an important change in their moral and political constitution. They received at the same time the use of letters, as essential to a religion whose doctrines are contained in a sacred book; and while they studied the divine truth, their minds were insensibly enlarged by the distant view of history, of nature, of the arts and of society. The version of the scriptures into their native tongue, which had facilitated their conversion, must excite, among their clergy, some curiosity to read the original text, to understand the sacred liturgy of the church, and to examine in the writings of the fathers the chain of ecclesiastical tradition. These spiritual gifts were preserved in the Greek and Latin languages, which concealed the inestimable monuments of ancient learning."

* * * * *

The emulation of mankind was encouraged by the remembrance of a more perfect state; and the flame of science was secretly kept alive to warm and enlighten the mature age of the western world. In the most corrupt state of Christianity, the barbarians might learn justice from the law, and mercy from the gospel.

* * * * *

"But the direct authority of religion was less effectual, than the holy communion, which united them with their Christian brethren in spiritual friendship. The influence of these sentiments contributed to secure their fidelity in the service or alliance of the Romans, to alleviate the horrors of war, to moderate the insolence of conquest, and to preserve in the downfall of the empire, a permanent respect for the name and institutions of Rome."

If Christianity, impeded in its operation, as it was at that time, by the admixture of various absurd and vitiating inventions of man's wisdom, could effect such excellent purposes, what might be expected from its influence, when purified from its adventitious corruptions? It saved human happiness and learning from a total wreck, and it was destined to accomplish still more. But, before it could work any great change in the moral or political condition of the world, it was necessary that it should disburden itself of the corruptions which had been accumulating about it, and appear in its true character. Accordingly, before any great advances were made in the improvement of intellectual or moral character, religion had begun to purify her robes from the defilement of paganism and worldly ambition; that she might stand forth in her original purity.

History is the witness of this truth. From it we learn, that reformation in religion almost always preceded any great improvement in science, or in the condition of the

world;—in other words, to apply it to our immediate purpose, reformation in religion has generally preceded reformation in philosophy. The reformation of the church took place in the sixteenth century; most of the improvements in science and the arts commenced in the seventeenth. Luther in 1517 burst the fetters which had long held captive men's minds in religious matters; Des Cartes in 16—dispelled the universal illusion, which for centuries had enslaved the philosophical world to the sayings of Aristotle. "The most important step in the reformation of religion was to destroy the claim of infallibility, which hindered men from using their judgment in matters of religion: and the most important step in the reformation of philosophy was to destroy the authority of which Aristotle had so long peaceable possession. The last had been attempted by Lord Bacon and others, with no less zeal than the first, by Luther"** &c. Let it be recollect, that the attempt of "Lord Bacon and others" was subsequent to the reformation of Luther; and we may suppose with great probability that the latter was the occasion, if not cause of the former, while that itself had its immediate source in the spirit of Christianity. If in the more important and vital matters of religion, men could be persuaded to think for themselves, they would hardly be diffident of their own judgment in the lesser matters of philosophy:—especially, as independent belief on religious subjects scarcely failed to attract speedy and cruel punishment; whereas novelty of philosophical opinion, unless blended with religious sentiment, was not so likely to be followed by the anathemas of authority. A respectable philosopher has said, that "the Peripatetic doctrines were so closely interwoven with the whole system of scholastic theology, that to dissent from Aristotle, was to alarm the church." Therefore, we repeat, it was no strange thing, but rather to be expected, that when men dared to use their reason in defiance of the church, they would scorn to succumb to the name of Aristotle. In fact, when once the disposition to think freely and decide independently springs up in the mind, there is no stop to its growth, no limit to its influence.

But we have the authority of the same infidel historian whom he have already quoted, to prove, that Christianity was the principal agent in restoring learning.—"Yet the services of Luther and his rivals are solid and important; and the philosopher must own his obligation to those fearless enthusiasts. By their hands, the lofty fabric of superstition from the abuse of indulgences to the intercession of the virgin, has been levelled with the ground."

* * * * *

The chain of authority was broken which restrains the bigot from thinking as he pleases and the slave from speaking as he thinks; the popes, fathers, and councils, were no longer the infallible judges of the world; and each christian was taught to acknowledge no law but the scriptures, no interpreter but his own conscience." He adds, "this freedom was the consequence rather than the design of the reformation;"—if he had said "of reformers," we should have agreed with him, for we do not believe freedom of opinion was the design of reformers; but it was the purpose of the God who wrought the reformation, and the consequence—the necessary consequence of the regeneration of Christianity.

We digress here a little to make a few remarks on Gibbon. In the quotations we have introduced from his work, (and there are many more of the same kind,) we find him acknowledging three important facts; 1st, that Christianity was the great palliative agency, correcting and alleviating the various evils attendant on the decline and fall of the Roman empire; 2nd, that it was the great preservative power, which saved from extinction ancient science and learning; 3rd, that it was the chief remedial and restorative principle, by which the political condi-

tion of mankind was meliorated and philosophy reformed.

If it be a truth, that Christianity is the chief agent of improvement in the moral, intellectual, and social conditions of mankind, it then follows that in proportion to the amount of its purified and proper influence, will be the amount of excellency in any of those conditions. This we find to be the fact. As true religion became diffused among men, the borders of science were enlarged, philosophy acquired respectability, social relations were better understood, and the various state of christian nations more and more meliorated. Contrast the Heathen with the Christian world—behold and acknowledge the difference. Compare those sections of Christendom, where the Bible is withheld from the mass of the people—where religion is misconceived and misrepresented, with those parts of it, where Christianity is well known, well understood, and practised,—need we point out the difference? Contemplate England, Germany, France, Italy, Spain, and Russia, and can you avoid the clear conclusion, that science and civilization exist in an almost exact ratio with Christianity? All these facts demonstrate, that the Religion of the Bible exerts immeasurable influence not only over the moral, but the intellectual and political character of nations.

MISCELLANY.

From the Boston Education Reporter.

CITY VICES.

We have intimated that people resident in the country have an interest in knowing what is done in the city. This is true not only of those young persons who are coming to seek their fortune among us, or those who are sending their children hither, but of those who abide at home. The danger may come to their own door; the snares of the wicked may be spread for them at their own fireside.

Some years ago, there were two gentlemen of Boston who lived in the frequent indulgence of illicit pleasures. Being able to command a choice of places and companions, they took whatever their hearts desired. One of them by some means had cast his eyes—"eyes full of adultery which could not cease from sin"—on a young and handsome girl, belonging to a quiet village within twenty miles of town; and he formed in his heart the base purpose of making her his prey. She was the daughter of poor parents, who, as well as herself, knew not how desperately wicked they can be who are sold to sin. The discovery which one had made was communicated to the other, and "hand joined in hand," to accomplish a deed of villainy, the relation of which will make every ear to tingle.

They procured the assistance of the keeper of a certain house—a woman with the heart of a fiend—and gave her their commission. Elegantly dressed, and assuming every appearance of a lady of fortune, she rode to the quiet village, sought the poor man's house, and ingratiated herself with the family. She was in search of some female as a companion. She was rich, lived rather retired and solitary, and should take great satisfaction in the company of some pleasant and trusty girl as an inmate of her family. She was pleased with the appearance of their daughter; and if she could obtain her, would cheerfully give her clothing and board, merely for the sake of her society. She wanted neither cook, nor chamber-maid, nor waiter; but a friend, to sit with herself in the parlor, and ride with her when she went abroad. The artless girl was captivated with the proposal, and wished to go; the mother thought it a rare chance indeed for her daughter; and the matter was soon arranged that the child should go with the lady.—The vulture returned to its haunt, bearing off its prey, and exulting in its victory.

For some days, nothing occurred to alarm the fears of unsuspecting innocence. At length, gentlemen visit at the house, and became acquainted with the young and beautiful stranger. They are very condescending and agreeable, and pay great attention to the lady's new associate. Ere long, one gentleman is left alone with her; and a regular assault is made upon her virtue, by all the hellish arts which such gentlemen know how to employ. He could not succeed in his purpose, and gave over in despair for that time. He retired; and immediately his partner in guilt entered the room to renew the assault! He also was baffled, and went away.

They then advised that a young gentleman should be introduced, who possibly might succeed better. It was done. The girl still resisted, remonstrated, and pleaded with her destroyer. She begged him to have pity upon her, and rescue her from that dreadful place. She could welcome poverty, but entreated that her virtue might be spared. The heart of the young transgressor was not all marble, and the seducer was overcome. The spoiler relented before his trembling victim; begged pardon for his wickedness, and solemnly promised to procure her release, and convey her home.

It now became necessary to deceive the old sorceress in whose house they were imprisoned. The young man pretended to her that things were going on well, and that he wished to take a short ride with her friend, to which she readily assented. They did not return; he fulfilled his promise, and carried home the heroine to her parents. O, with what emphasis and rapture must she have sung, "Blessed be the Lord, who hath not given me as a prey to their teeth. My soul is escaped as a bird out of the snare of the fowlers; the snare is broken and I have escaped. My help is in the name of the Lord, who made heaven and earth."

The subsequent history of this rescued lamb is unknown to the writer. He is equally unapprized of that of the young man, who became her protector and deliverer. The keeper of that house of abominations has gone to her final account. The two instigators of the plot still live, through the infinite forbearance of God. But though their heads are now whitening for the grave, there is too much reason to fear that they have not turned from their evil ways, to save their souls alive. What their present situation in society is I shall not now divulge. Suffice it to say, that as the world goes they are gentlemen to this hour; but the utmost stretch of Christian charity cannot regard them as any thing better than moral nuisances in the world.

Let none imagine that the escape of this destined victim, divests our narration of its power as a salutary warning. Where one is rescued from machinations like those, doubtless ten, if not a hundred, eventually fall and perish. Escape in these circumstances is next to impossible, and should be considered as a miracle of divine favor. Can it be supposed that those who thus lie in wait to deceive, and are hungry for their prey, can easily be baffled by artless innocence and youthful inexperience. The only safety lies in keeping far away from the enchanted ground. No young female should go as a stranger into a city, without the protection of some friend on whose tried fidelity she can rely; or take up her residence in a family, without knowing that it sustains a fair and moral reputation. There are multitudes of such families, where domestics, and boarders, and visitors, are as safe as any in the country. There are others, where no intended temptations to sin are presented, but where little caution is exercised, and the intrusion of tempters would not be impracticable.—There are some, where temptation is the business and the object of the household, and whither the innocent are inveigled and drawn in as sheep for the slaughter.

From the Kingston (Canada) Gazette.

COMBUSTION OF A DRUNKARD.

Dr. Peter Schofield, in a late address delivered at the formation of a Temperance Society in the township of Bastard, in the District of Johnstown, in the Province of Upper Canada, states a case of spontaneous combustion, which occurred in his practice. "It is well authenticated, says the doctor, that many habitual drinkers of ardent spirits are brought to their end by what is called 'spontaneous combustion.' By spontaneous combustion I mean when a person takes fire, as by an electric shock, and burns up without any external application.—Trotter mentions several such instances. One happened under my own observation. It was the case of a young man, about 25 years old. He had been an habitual drinker for many years. I saw him about nine o'clock in the evening on which it happened. He was then as usual, not drunk, but full of liquor. About eleven on the same evening I was called to see him. I found him literally roasted from the crown of his head to the sole of his feet. He was found in a blacksmith's shop just across the way from where he had been. The owner all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitancy, and on flinging open the door discovered a man standing erect in the midst of a widely extended silver colored blaze, bearing as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder, and jerked him to the door; upon which the flame was instantly extinguished. There was no fire in the shop, neither was

there any possibility of fire having been communicated to him from any external source. It was purely a case of spontaneous ignition. A general sloughing came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood vessels standing. The blood, nevertheless, rallied round the heart, and maintained the vital spark, until the thirteenth day, when he died, not only the most noisome, ill-featured, and dreadful picture that was ever presented to human view, but his shrieks, his cries and lamentations were enough to rend a heart of adamant. He complained of no pain of body—his flesh was gone. He said he was suffering the torments of hell; that he was just upon its threshold, and should soon enter its dismal caverns; and in this frame of mind he gave up the ghost. O the death of a drunkard! Well may it be said to beggar all description. I have seen other drunkards die, but never in a manner so awful and affecting. They usually go off senseless and stupid as regards a future state!"

From the London Christian Advocate.

CONFESSION OF A CONVERTED INFIDEL.

Dear Sir:—The following letter, which I take the liberty to send for insertion in your paper, will, I doubt not, be read with considerable interest.

The writer (Captain Thomas Ashe) has for some time been employed by the popular skeptics of the day, to satirize Christianity, and to lampoon the ministers of religion.

At the present period, when every effort is being made by the champions of infidelity to propagate error, and to resist the progress of the truth, is it not the imperative duty of Christian believers to give publicity to every fact which may serve to expose the treachery of those who under a specious assumption of friendship, are indeed the most dangerous foes of the human race? The following will discover the description of agency which they employ for the diffusion of their pernicious principles.

We are informed, on the highest authority, that "there is joy in heaven over one sinner that repents." Ought not such an event to be an occasion for joy upon earth! And especially so, when the penitent transgressor has been rescued from a course of error, which might not only have proved fatal to himself, but which may have been fearfully destructive of the welfare of others.—*I am, dear sir, yours respectfully,* E. F.

Gosport, June 1, 1831.

TO THE REV. EDW. FORD, PORTSMOUTH.

Rev. and Dear Sir:—The mantle which descended upon me, in Green-row chapel, has not fallen off; I hold it fast, and pray God that I may wear it for the remainder of a reformed life! I passed Sunday night in tears, and walked to this town on Monday; I was insensible to fatigue, hunger, thirst, or heat; I was supported and sustained by an invisible and undefined agency. I often cried aloud, "What meaneth this?" Is there then compassion for the Lazarus? Can I, the very worst—the most offensive of all lazars, yet expect to be healed, and to go on my way rejoicing? The very worst, the most offensive of all lazars! What a confession! But the hour of unqualified remorse and of deep penitence is not the hour for the contrite sinner to wear the mask of disguise. No; it is the precise hour to draw up the curtain behind which the proud and hardened sinner would wish to hide mortification and pride. It is the hour to confess aloud, and to cry, "What must I do to be saved?"

"I commenced life with all the advantages of birth, education, and fortune; I was even trained up under a strictly moral and religious system; and I promised at one time to be good from principle, and to be correct from a sense of the beauty of religion. But at the age of fifteen I obtained a commission in the army, and before my twenty-first year, mainly from vicious society and corrupt examples, I became weak in virtue, lax in principle, and as much a heathen as if I had never read the Holy Bible!

"For several years I continued to lead a most profigate career: that career finally terminated in the most utter loss, disappointment, ruin, and sorrow! I merited a prison, and was frequently incarcerated. At length I became a vagabond in appearance, and a beggar in fact. Repeatedly, while in this shameful condition, I appealed to my friends, and to the world; but was told, in reply, that my vile conduct had dried up the sources of pity in every breast.

"I did then, and do now feel an honest conviction, that while prostrate, wounded, and bleeding on the road side, had I met with the succour of a good Samaritan, I might have risen up and recovered my station in society; but I was accosted by no such humane character; and those

who proffered me aid, did it on the condition that I should become an instrument of iniquity in their hands. That is, my necessities forced me into the profession of a public writer, and no person would assist me unless I bartered all remaining honor and principle for bread!

"Ashamed, shocked, and terrified at such a course, I frequently interrupted it by departing for the continent, for North and South America; and by serving both by sea and by land in different parts of the world. At each time of my return home, I sought the aid of some good Samaritan, but I was called a monster of iniquity, unworthy to be served or saved.

"This unchristian treatment tended to confine me to a vicious course of life; and repulsed in particular by the virtuous publishers and booksellers of the day, I was literally driven into the arms of such men as Carlyle, who exist themselves by poisoning the fountains from which the people are to draw the waters of eternal life! Often have I fled from this terrible employment, but it was to add crime upon crime! What is the consequence? It is most dreadful! And who are the greatest sufferers? The Methodists! For I am instructed by my licentious employers, to brand as enthusiasts or fanatics all those who believe the Holy Scriptures, and lead a peculiarly pious and exemplary life. Hence it is, that I (though ever against my feelings and opinions,) in all my writings, appear hostile to the Methodists; and never, till last Sunday evening, did I visit their places of worship, but with the distinct view of ridiculing the minister, and making the public drink deeply of infidel poison, which my blasphemous employers directed me to prepare and concoct.

"I had no business whatever at Portsmouth; I went there contrary to my interest and my judgment; my destination was Southampton—my object, to bring the Evangelicals before the public and into contempt; but when I attended your church, there was a 'hand writing upon the wall,' and I learned from you, reverend and dear sir, that the Lord compassionates the poor sinner, and that it is not too late, even at the eleventh hour, or at any hour, to believe in the Sacred Records, and to humble one's self in repentance and in the dust. You witnessed, sir, the effect of * * * * * on my mind; you witnessed my remorse, my contrition and my tears; and I, who for years and years, sneered at 'sudden conversions,' and 'strange providences,' now gratefully and joyfully proclaim that they are operating in favor of myself.

"But such is my public criminality—such has been my public hostility to the Methodists, that my penitence should be of a public nature. I FEEL THIS AS A FIRST DUTY. I cannot expect mercy and forgiveness, but in proportion as I manifest deep humility, and a perfect disposition to make ample atonement both to God and man. My first appearance and confession should be at your altar, and next in course at every Wesleyan chapel throughout the United Kingdom. If I assisted to deaden religious feelings, I am bound to to assist in their resuscitation.

Rev. and dear Sir, the repentant sinner,
THOS. ASHE."

Southampton, May 31, 1831.

From the Evangelical Magazine.

THE INFIDEL SILENCED.

Sir:—I was recently not a little delighted by reading in the "World" paper a paragraph, detailing the good that has been already effected by Dr. Bennett's Lectures against Deism; I find two or three unbelievers have renounced the baneful principles of infidelity in consequence of them; nor does it appear that their champion, Mr. Taylor, has gained the least ground, by all his sophistical questions, over his Christian opponents; for in another paragraph, annexed to the above, it is stated, that Mr. T. has also had his match at the Rotunda, Blackfriars, as well as at Silver Street Chapel, where, it appears, he was one evening completely defeated by a Mr. Barret, belonging to the City Missionary Society, while in the shocking language of the bottomless pit, he was breathing out his horrid blasphemies against the blessed Redeemer of a lost world. And as I have lately witnessed a similar contest on a Sabbath afternoon between these two gentlemen, the latter being again triumphant, I will give you a brief sketch of it, which I think the public ought to know, as it cannot fail to please.

When I entered the Rotunda, I saw a crowded audience composed of Christians and Infidels, with the Rev. Mr. Osgood and this Mr. T. on the platform; they each delivered a short but faithful address to the people; the latter spoke from Hebrews iv. 12: "The word of God is quick and powerful," &c.; at the close of whose warm admonitions the discussion commenced; when Mr. T., among other questions, thus interrogated his opponent.

METHODIST PROTESTANT.

Ques. Where can you find in the Bible any passage relating to the existence of the soul of man; for Moses has said nothing about it?

Ans. Yes, sir, he has; for, in Gen. ii. 7, it is said, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Q. But after the Devil had visited Eve with his lies, and had caused Adam and his wife to become sinners, did not God say to Adam "Dust thou art, and unto dust shalt thou return?"

A. Truly, sir; but it is also said in Eccles. xii. 7. "Then shall the dust return unto the earth as it was, and the spirit shall return unto God who gave it."

Q. Can you tell me how that book (the Bible,) which now lies open before you, can become quick and powerful, or can you explain how it has life in it?

A. Yes, sir, I can; "It is the spirit that quickeneth the words that I speak unto you," said the Saviour, "They are spirit and life;" this book will therefore become either a savour of death unto death, or a savour of life unto life to your immortal soul.

Q. Well, sir, and how do you know that you are a child of God?

A. I know it by his having graciously given me his spirit, witnessing with my spirit that I am born of God.

Q. And what has God seen in your face more than in mine, that you should be so highly favoured more than me?

A. I will answer you in the language of our blessed Saviour: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Q. What, then, you are a baby, are you?

A. Yes, sir; and blessed be God, I have still a desire to "feed on the sincere milk of the world, that I may grow thereby."

Q. Now, sir, I wish to know why God does not stretch forth his hand and save me also from going down to hell as well as you?

A. Because, sir, you reject the counsel of God against yourself!

And on his hearing this the champion of infidelity immediately retired from his conspicuous post, and sat down with a pale face and silent tongue, as quiet as a child, evidently showing that the word of God is quick and powerful, even to the conviction, if not the conversion, of a rebellious and callous heart; that God might be justified when he speaketh, and be clear when he judgeth; but as to his antagonist, his tongue was as the pen of a ready writer, while he was boldly standing up to defend the gospel against the power of darkness.

"These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low!"

That the sword of the spirit may thus be wielded by every minister of Jesus Christ, to the pulling down the strong holds of sin and Satan, is the earnest prayer of,

Sir, yours truly,

A CHRISTIAN.

THE OCEAN.

How delightful is it, on a day like this, to ramble on the margin of the mighty deep, and experience the happiness which a love of nature and reflection on God, as its author, can inspire! But the human mind is not to be satisfied with uniformity or limitation. One who from infancy has lived in the vicinity of this fair strand, who, year after year, has seen the green wave of summer glide on and die along the shelving shore; and who, for as many winters, has heard the tempests roar, and seen the billows burst in foam upon the rocks, and rage round the wide amphitheatre of the bay, may yet be little sensible, in either case, to the beauty or sublimity of the scene. The mind must have variety: for, in time, the impressions made by the most beautiful objects will become faint, or at least we lose the habit of frequently thinking of them. But in the study of natural history, there is perpetual novelty, an interest that never dies, a happiness which never satiates. Let us walk by wave-worn shores, or climb the hills and mountains, or tread the mazes of romantic streams, or wander through woods, or by the margins of lakes, the mind imbued with knowledge and love of nature finds constant cause for admiration. No bud that blows, no fly that hums its little song, no bird that cleaves the air, nor fin which cuts the lucid wave, but tells to it the wondrous work of the Almighty. It is not, however, you will remember, the act of retiring into solitude, of living in deserts, nor of moping through "glades and glooms," that will form a naturalist, or a true lover of nature. He, however much he

study nature in nature's self, is the last man living who would become a hermit. Various circumstances may induce persons to retire for a time from society, to brood over feelings which they would hide from the world; to mourn for the dead, or to recover the shock brought on by an unexpected reverse of fortune. This is human nature; but it is not human nature to abandon society and turn hermit, under the idea of thereby pleasing the Deity. This is the result of self-deception; of degrading notions of God, of arrogance and self-conceit, and often of knavery combined with these; or else of insanity, brought on by their excessive indulgence. Man is in his nature a social being; God has made him so; and when he deserts the interest and society of his species, under the notion of serving his Maker, he is thwarting one great end of his creation. In truth, however, the hermits of whom we read had often any thing but solitude and devotion in view, when they retired to live in caves and dirt; many did so to gain a name, to obtain a consequence in the annals of their superstition, and to extort money from the fanatics who were imposed on by their tricks; and what is perhaps still more to be deplored, some were in absolute earnest, and did really think in their consciences they were serving God, and yet could not fairly be said to be out of their proper senses.

A naturalist, I grant you, loves the country; it is the temple in which he best feels his pursuits; but still, what were the country without the town? It is when men congregate in cities, that the arts and sciences flourish, that knowledge increases, that commerce extends, and discoveries are multiplied. Do not give ear to those who cry up the country at the expense of the town. Some prefer the one to the other; some love the country, some the city; but both are good, and let neither be disparaged. The city has been the true source of civilization; it is the point of attraction, the focus in which the rays of science diffused throughout the world are concentrated, and whence they again emanate and convey the blessings of knowledge to the most distant recesses of the country.

But the tide is now beginning to rise. What is the cause of that phenomenon? What produces the alternate ebb and flow of this vast mass of water, which take place so regularly twice every four and twenty hours? Is it an operation of the sea itself, or is it owing to an influence extending from distant worlds? You know that it is the latter, that it is caused by the attraction of the sun and moon. And what is this attraction? No one can tell; we only know it by its phenomena; we know that it exists; that by its influence the worlds throughout the universe are guided in their revolutions; that if this influence were withdrawn, the creation would run rapidly into ruin. The planets and suns would start from their orbits; the beautiful regularity of their motions would cease, and they would fly at random, and in disorder, through the wilds of space. Yet we know nothing of gravitation itself; we know it only by its laws; we know that it extends to the most distant stars, and that, perhaps, there is not a single celestial orb which is not connected by it to the others; but what its essential nature is we can have no conception. And how many other things are there which we know only by the phenomena they present? What is the electric fluid? I cannot tell. I am aware that it causes the thunder and lightning; that it will strike a tower, and split it from the top to the bottom; that it kills men and animals; and that I can collect it by means of a machine, and exhibit it in a variety of beautiful experiments; but, after all this, I know not what the electric fluid is. And what is magnetism? Why does a load stone attract iron? Here also I am ignorant. Why does a magnetized needle point to the north? I know not; but I know, that by its having such a property, that wide ocean before us can be traversed with as much certainty, and vastly more advantage, than if its place were occupied by solid earth. Some writers have objected that the globe on which we live has an undue preponderance of sea; but this is another example of human presumption. If it had come by chance, it might have been too great or too small; but if our world was made by the Almighty, (and what else could have made it?) it must be as he intended, and therefore it must be right. But what is the fact? Could we have communicated with distant countries by land as we do by sea? Could we have brought the produce of the Tropics to the Thames? Could we have compassed the earth from east to west, and from north to south? Could we have calculated on the time in which we should reach the Antipodes? Look at Africa and New Holland, and see how difficult it is to penetrate into the interior of those countries. On a little reflection, indeed, you will perceive, that were it not for the vastness of the ocean, we would be in great comparative ignorance of the earth, and that its great extent of surface is another proof of the wisdom with which all is planned.

DR. DRUMMOND.

From the Boston Transcript.

A POLISH REFUGEE.

Yesterday, i had the gratification of conversing, through an interpreter, with Major Hordynski, whose arrival was announced, on Thursday, in brig Eliza Ann, from Pillau, (Prussia.) I learned from him many interesting facts relative to the conflict in which his gallant countrymen have been so long and so fruitlessly engaged. I doubt not they will prove acceptable to your readers. Major Hordynski was among the first to resist the arbitrary and tyrannical government of the late Duke Constantine, which had become so despotic as to be beyond human endurance.

From the first breaking out of the revolution, he has been heroically serving in the brave army of Poland as Major of Light Dragoons, and was in the corps under General Gielgud, which entered the Prussian territory, and were made prisoners of war by the Government. His account of that affair varies materially from what has been before published. He states that this corps of 4000 men, after fighting their way bravely, but ineffectually, to secure their retreat into Poland, found themselves nearly surrounded by 18,000 Russians, near the Prussian frontier. Thus situated, a flag of truce was received from the Russian commanding General, with a summons to surrender, accompanied with a declaration that it was utterly impossible for them to retreat from so overwhelming a force as would be brought against them, and that, by compliance, the clemency of the Emperor would be guaranteed to them. The reply to this summons was short and energetic, and worthy the brave sons of Poland. "We have sustained a great loss so far: but before we surrender, we will lose ourselves!!!" While they were momently expecting to be attacked and were preparing for it, an officer from the Prussian forces, stationed on the frontier appeared at the Polish camp, offering them protection within the Prussian territory, if they would accept it, urging as a reason, for this apparently kind offer, that the Russian force at hand more than quadrupled theirs, and that to resist would be madness, as they must expect to be cut to pieces.

Under these circumstances, they were induced to accept the proposal, and an arrangement was concluded. They marched into Prussia, and received the protection offered them with a vengeance, being surrounded by the Prussian soldiers, and instantly disarmed, marching into the interior, as prisoners of war. The paltry plea assigned for thus violating plighted faith, was, that they (the Poles) had brought the cholera with them, and must be taken care of to prevent the infection spreading among the subjects of His Prussian Majesty.

From all accounts it appears that the conduct of the Prussian Government, throughout this memorable struggle of the Poles for liberty, has been most infamous: and it is to be hoped, that the day of retribution is not far distant, when there will be meted out to them, the same measure of injustice, oppression, and Punic faith, they have meted to the unfortunate Poles.

On the arrival of the corps in the interior they were bivouached on a low marshy spot, selected, no doubt, from the insalubrious exhalations constantly sent forth, where, from the impurity of the atmosphere, and the unhealthy rations furnished them, they became diseased,

"The salutary ant was mute,
And startled at the new disease,
In fearful whispers, hopeless omens gave."

They were in a fair way of relieving the Prussians from the trouble of looking after their temporal concerns.— From this place Maj. Hordynski and another officer contrived to effect their escape. Having procured a guide to conduct them towards Poland, they had reached within a short distance of the frontier, when, owing to some indiscretion on the part of the guide, they were discovered, and again made prisoners, and sent to Pillau, where they were closely confined in a fortress; their food consisted of bran and water only, and that of the poorest quality, and frequently unfit for use. After having been thus closely confined for some time, Major Hordynski made interest with a Prussian officer, and obtained permission to walk out occasionally. During this short respite from the rigor of his imprisonment, news was received of the fall of Warsaw. Conceiving that, by that event, his case was hopeless, (having been one of the original promoters of the revolution,) if he remained within the power of the Prussian Government, and, learning that an American vessel was in port, he made the attempt, and succeeded in effecting his escape from the fortress, by concealing himself on board the Eliza Ann. He is here among us an entire stranger, alike to us and our language, but he is sensible of being in a land of liberty, and feels assured of the sympathy of the American people for his unfortunate country. He observed, that although the ocean rolls between this

country and Poland, America is well known in his country, and was a rallying word among its brave defenders, leading them to victory.

Major Hordynski has been seventeen years in military service, and was under Bonaparte in his campaign against Russia. He has been wounded in six places. I did not learn, (for I would not ask so delicate a question,) his pecuniary situation; but from the fact that one of our citizens made him present of a sum of money on the evening of his arrival, I infer that he is in want of pecuniary assistance. I trust there is not an individual in this city, if able, is unwilling to contribute to the necessities of this brave defender of his country.

Major Hordynski is a man of talent. He has intimated his intention of offering for publication some account of the causes and prosecution of the late war in Poland.

S. T.

INTELLIGENCE.

From Bell's London Weekly Messenger.

DISTRESSES AND DIFFICULTIES IN GENERAL TRADE, AND THE CAUSES EXPLAINED.

It is impossible to look around us, and not perceive that great distress exists in every branch of trade, commerce, and manufacture. From the years 1821 to 1824, agriculture laboured under the heaviest pressure. It has partially revived, though it experienced a slight relapse last year; but trade and commerce, since the fatal blow which they experienced in 1826, have never recovered; fresh embarrassments have arisen, and new ones are every day thickening over them.

We have been accustomed of late to see names in the Gazette, which every man deemed as firmly fixed in their counting houses as our native oaks in their forests. But the tempest has torn them up, and many of them now lie prostrate on the highways, whose names have been long emblazoned in the first walks of commerce and opulence. It has been with great regret that we have seen such names as those of Mannig, Palmer, and others, formerly East India and Bank Directors, added to the list of bankrupts.

If we seek the causes of these extensive misfortunes, we find many of them sufficiently apparent. The Bank circulation has diminished two millions within little more than a year. If we take the period of the late revolution in France, we find that its circulation has been contracted within that time from 19,200,000l. to 17,200,000. The funds within the same period have declined from 92 to 82. All the great staples of the country have been diminished in the same proportion. Wool and woollen yarn, notwithstanding their rise in the beginning of the year, much owing we believe to the speculations of American dealers, have fallen back to their usual stagnation. Cotton was scarcely ever lower; and this cannot be ascribed to the excess of importation. Iron, both in Wales and Staffordshire, is at a most ruinous price. Lead is so low in our own market; and so depressed abroad by the competition of the Spanish mines,—where it is picked up upon the surface of the soil, and requires little more than smelting,—as to afford no remunerating price. Colonial produce, not excepting that which is grasped by the monopoly of the East India Company, is produced to an unparalleled extent.

The state of things which we have above sketched, depends upon documents which we cannot alter, viz: the Price Currents, and therefore we cannot be suspected of exaggeration. But these disasters, confined in the beginning to the wholesale dealer, have at length passed into the retail trade.

It was observed by Sir R. Peel, in his speech on the Reform Bill, that, notwithstanding the longest season ever known in London, the pressure on all shop-keepers had been most severe, and retail trade had been cut to the quick; and at a late interview between Lord Grey and a deputation from Birmingham, Lord G. admitted that manufactured goods had fallen fifty per cent. since the alteration of the currency.

But there is further evidence of the appalling distress of the times in the number of writs issued during the last two years and a half. By the report of the Law Commissioners it appears, that seventy thousand affidavits have been filed for holding debtors to bail within that period. In all manufacturing districts, at this moment, legal process is sued out to a frightful extent, and more particularly in the potteries, and hardware districts.

Having made this short and melancholy statement, and with no purpose of infusing gloom, where it is our duty to prompt to energy and exertion, we propose shortly to point out the two main causes of the present stagnation and distress, in addition to what we have above detailed. They appear to be these:—First, the

political state of Europe:—Secondly, the fluctuating system of finance pursued by Ministers.

The uncertain condition of public affairs has unhinged all the markets of the Continent, and the visitation of the dreadful pestilence of the cholera has augmented the evils arising from public agitation. The great markets of Germany have been less thronged during the spring, the summer, and autumn, than was ever known. The large dealers, who used to arrive from Bohemia and Hungary, are kept at home from the apprehensions of the plague; whilst the civil war in Poland has not only interrupted the dealings of the provinces on the banks of the Vistula and the Niemen, but has shut out from the markets of Europe the numerous Russian merchants who came from the extreme banks of the Wolga and the Don. The rich provinces of Galicia and Dalmatia have been deterred, by the same causes, from the German marts; and though our trade with Italy and the Archipelago has not suffered to the same extent, it has still been deranged in a great degree by the like disturbing effects.

It is not to be doubted, therefore, that the agitated state of Europe, in addition to the evils of that dreadful pestilence which "walketh by day, and whose arrows flyeth by night," have produced the most disastrous consequences to our general trade and commerce.

Our large trade with America has not indeed failed us, but the Southern States are in a condition so unsettled and unsafe, that their commerce has been more than usually unproductive. Since the late change of Government of the Brazils, the commerce with that part of the globe has been almost stagnant, and the merchant thinks himself fortunate if he can get his goods back without expecting any sale at remittance.

If such have been the effects upon trade and commerce from the political agitations of Europe, candor requires us to add, that the fluctuating system of finance pursued by Ministers has been the second disturbing cause.

We do not blame Lord Althrop for impediments which he could not master, owing to the state of the House of Commons when he first brought forward his budget.—But his Canada Timber Bill has been productive of great embarrassment in that large branch of our trade.

Our own opinions upon the Bill have been before expressed; but the plan of equalizing, or nearly equalizing, but the plan of equalizing, or nearly equalizing, the duties upon Baltic and Canada timbers, should either have been openly abandoned during the present session, or otherwise firmly maintained. Lord Althrop has pursued neither of these courses. He has temporized with the timber trade, and has thereby struck a blow at the most active branch of industry, which is connected with the large subject matter both of our navigation and imports, and domestic labor, and building.

It has been nearly the same as regards the wine trade. It is now nearly ten months since alterations in these duties were first proposed: and wisely proposed. The Bill is not yet passed, and the stagnation of trade, which commenced from the first notification of the new finance measure, has still continued. If we look into the Gazette we shall find that nearly one hundred wine merchants have become bankrupts since Lord Althrop's Bill was first broached in the House of Commons.

Another large class of commercial men has also suffered from the uncertainty of our financial system—the West India merchants. A promise, as sacred almost as any public pledge could be, had been given to them, to relieve their produce from some portion of taxation; that is, at least from the old war duties. They were completely unnoticed in the last budget, and the consequence has been,—the most severe and appalling failures amongst the merchants concerned in the West India trade.

It is our duty also to add, that from the delay of the Chancellor of the Exchequer in not bringing forward the usual annual exposition of finance, the money market has been greatly deranged.

Formerly, a reduced price of stocks, such as that which has lately taken place, from 92 to 82, was scarcely deemed an evil. It invigorated and revived trade, by the infusion of new capital, and the public securities were only momentarily depressed, in order that the fund-holder might pour his treasures into the channels of enterprise,—reviving again, as these securities were sure to do, from the accumulations and increased investments of successful trade.

But this has not been the case in the late fall of stocks. Capital has not been withdrawn for the purpose of active employment, but for the purpose of hoarding, in order to watch the turn of public affairs and the financial proceedings of the Government.

The first thing, therefore, that Ministers owe to the public, is a full exposition of the national income and expenditure, and of our actual financial state.

CANALS.

The National *Egis* gives the following sketch of the situation and length of some of the principal American canals:—

Hudson and Erie canal, connecting the waters of the four great lakes of the west, with those of the Atlantic; length 362 miles.

Champlain canal connects lake Ontario with lake Erie canal, 63 miles.

Oswego canal connects lake Ontario with lake Erie canal, 38 miles.

Crooked lake and Conewango canal both enter Seneca lake: commenced, but little done on either.

Middlesex canal connects Boston harbor with the Merrimack river, 29 miles.

Blackstone canal extends from Worcester, Ms. to Providence, R. I., 45 miles.

Farmington canal leaves Long Island Sound, and (when completed,) unites with the Connecticut river at Northampton, Ms., 65 miles.

Hudson and Delaware canals extend from the Hudson to Lacaawaxen canal district, 140.

Morris canal connects the Delaware river at Easton, Pa., with the tide water at Newark, N. J., and is intended to facilitate transportation of Lehigh coal to New York; length 86 miles.

Lehigh canal extends from Mauch Chunk coal mines to the Delaware river, 47 miles.

Delaware canal extends from the Delaware river at Easton, to Bristol, length 80 miles—in progress.

Schuylkill canal extends from Philadelphia to Mount Carbon anthracite coal mines, 120 miles.

Union canal connects the Schuylkill at Reading, Pa., with the Susquehanna river at Middleton, 80 miles.

Pennsylvania canal commences at Middletown, on the Susquehanna, and passes up the valley of the river westerly, to the Alleghany mountains, crossing these with a railway of about 50 miles, thence to Pittsburgh, distance 320 miles.

Pennsylvania and Erie canal, from the Alleghany river near Pittsburgh, to the town of Erie on lake Erie; distance 124 miles—not commenced, or little done.

Pennsylvania and Ohio canal connects the Ohio river at Beaver, Penn., about 80 miles—not commenced.

Little Schuylkill canal extends from the coal mines to the Little Schuylkill river, 27 miles.

Conestoga canal, from Lancaster, Pa., to the Susquehanna river, 18 miles.

Chesapeake and Delaware canal, for ship navigation from the Delaware river to the Elk river, which discharges into Chesapeake bay, 18 miles.

Chesapeake and Ohio Canal—James river and Kanawha canal—Illinois and Michigan canal—Appomattox canal and Roanoke canal; some of these have been planned, some surveyed, and some actually commenced.

Miami canal connects the Ohio river at Cincinnati, with lake Erie, at Maumee, 260 miles, in progress. Completed to Dayton, distance 64 miles.

Ohio canal, connecting lake Erie with the Ohio at the mouth of Scioto, 396 miles—in progress.

Dismal Swamp canal, to connect the Chesapeake Bay with Albemarle Sound—in progress.

Louisville canal, at the falls of Ohio, 4 miles, cut through the solid rock.

Santee canal, from Charleston to Columbia and Cambridge, S. C., 160 miles. Coronolet canal, connecting lake Ponchartrain with the Mississippi river—both of these commenced.

In the Canadas, the Welland, Rideau, and the La Chieo canals are in progress, and some quite completed.

MR. BOARDMAN'S LAST HOURS.

Extract of a letter from Mrs. Boardman to friends in Maine, dated Taroy, March 9, 1831.

Mr. Mason arrived here on the 23d of Feb. and on the 31st, he with Mr. Boardman, myself and George, set out on a long promised tour among the Karens. Mr. Boardman was very feeble, but we all thought the change would be beneficial. His physicians also encouraged us to hope so. A company of Karens had come to convey us out, Mr. Boardman on his bed, and George and myself in a chair.

We reached the place in two days and a half, and found they had erected a bamboo chapel on a beautiful stream at the base of a range of mountains.

My beloved husband had suffered less than we feared from fatigue during the journey. His spirits were unusually good, and we fondly hoped that a few days' residence in that delightfully airy spot, surrounded by his loved Karens, would invigorate his weakened frame. But I soon perceived that he was failing, and tenderly urged his return to town, where he could enjoy the quietness of home, and the benefit of medical advice. But he

repelled the thought at once, saying that he confidently expected improvement from the change, and that the disappointment he should feel if he returned, would be worse for his health than a few day's residence there could possibly be. "And even," added he, "should my poor unprofitable life be somewhat shortened by staying, ought I, on that account merely, to leave this interesting field? Ought I not rather to stay and assist in gathering in these dear scattered lambs of the flock? You know, Sarah, that coming on a foreign mission involves a probability of a shorter life than staying at home, and yet obedience to our Lord, and compassion for the heathen, induced us to make this sacrifice. And have we ever been sorry? No—I bless God that he brought us to Burmah—that he directed our footsteps to Tavoy, and especially do I bless him for bringing us out to this place now. I cannot live long—I must sink under the disease; and should we now return to town, the all-important business that called us out must be given up, and I might linger out a few idle weeks, stung by the reflection, that I had preferred a few days of suffering to my Master's service."

It was not merely the interesting state of things around him that occupied his mind. He would sometimes dwell on the infinite compassion of God and his own unworthiness, till his strength was quite exhausted. He would often say to me, my meditations are very sweet, though my mind is so much weakened that I cannot follow a train of thought any length of time—but all is peace. I shall soon be released from this weakness, and be where I can praise God continually without weariness. My thoughts delight to dwell upon these words, "There is no night there." I felt that the time of his dissolution was fast hastening on, and said to him one evening, "I have one request in particular to make; it is that you would pray much for George. It seems to me as if God would hear your dying prayers." He looked tenderly on the dear little boy, and replied, "I will try to pray for him, but I trust very many prayers will ascend for the dear child from our Christian friends at home, who will supplicate the more earnestly for him when they hear that he is left fatherless in a land of strangers."

On Wednesday, 34 persons were baptized.—Mr. Boardman was carried to the water, though so much exhausted that he could scarcely breathe. But his soul was in perfect peace. When the baptism was over, he said, "I feel now that I am done and am ready to depart, and can say from my heart, Lord, now lettest thou thy servant depart in peace."

At evening worship, Mr. Boardman requested Mr. Mason to read the 34th Psalm. He seemed almost spent, and said, "This poor perishing dust will soon be laid in the grave, but God can employ other lumps of clay to perform his will as easily as he has this poor unworthy one."

He rested at night as well as usual, and in the morning we thought him a little better, though I perceived, when I gave him his sago, that his breath was very short. He, however, took rather more nourishment than usual, and spoke about the manner in which he would be carried home. We ascertained that by waiting till twelve o'clock we could go the greater part of the way by water. At about 9 o'clock his feet and hands grew cold, and the affectionate Karcis rubbed them all the forenoon, excepting a few moments, when he requested to be left alone. He said, "O how I sometimes long to be disengaged of this earthly load, and be where I can praise God continually, night and day without weariness."

At about 12 o'clock the boat was ready, and only a few steps from the house. The Karcis carried out Mr. Boardman first—and as the shore was muddy, I was obliged to wait till they could put him into the boat. They then took me immediately to him; but O what was the agony of my soul when I saw that the hand of death was on him. I spoke to him, but he made no answer, though I fancied that he tried to move his lips. Without a struggle or a sigh, he breathed out his happy spirit into the presence of his Redeemer, with the faithful Karcis kneeling around him in prayer. He died about twelve miles from Tavoy, about 12 o'clock, February 11th, 1831, aged 30 years and three days.

Zions Advocate.

CHOLERA MORBUS.

Those physicians who have had the largest experience of cases of cholera on the continent, state as the result of their attention to the natural history of the disease, that whatever be the contagious properties of cholera, the effect depends very much on the predisposition of those who are exposed to it. Hence intemperance, and want of cleanliness, will almost always be sure to exist in the cases of those who take it, whilst healthy habits generally characterize those who, being exposed to the infection, do not yet contract it.



SELECT POETRY.

From the Albany Argus.

If the fidelity of the beautiful and touching lines of our correspondent "Viator," shall recall, in the minds of some of our readers, the bitterness of deprivation, it presents also, in no unattractive guise, the accompaniments by which it was tempered and relieved.

THE DYING BOY.

It must be sweet, in childhood to give back
The spirit to its Maker; ere the heart
Has grown familiar with the paths of sin,
And sown—to garner up its bitter fruits.—
I knew a boy, whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round, and called him out
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'T was night—he summoned his accustomed friends,
And, on this wise, bestowed his last bequest.

Mother—I'm dying now!

There's a deep suffocation in my breast,
As if some heavy hand my bosom press'd:

And on my brow.

I feel the cold sweat stand:

My lips grow dry and tremulous, and my breath
Comes feebly up. Oh! tell me, is this death?

Mother, your hand—

Here—lay it on my wrist,
And place the other thus beneath my head,
And say, sweet mother, say, when I am dead
Shall I be missed?

Never beside your knee,

Shall I kneel down again at night to pray.
Nor with the morning wake, and sing the lay
You taught me.

Oh, at the time of prayer,
When you look round, and see a vacant seat,
You will not wait then for my coming feet—
You'll miss me there.

Father—I'm going home!

To the good home you spoke of, that blest land
Where it is one bright summer always, and
Storms do not come.

I must be happy then,

From pain and death you say I shall be free,
That sickness never enters there, and we
Shall meet again!

Brother—the little spot

I used to call my garden, where long hours
We've stayed to watch the building things & flowers,
Forget it not!

Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,

And call it mine!

Sister—my young rose-tree—

That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee;

And when its roses bloom—

I shall be gone away, my short life done;
But will you not bestow a single one
Upon my tomb!

Now—mother—sing the tune

You sang last night, I'm weary and must sleep
Who was it called my name? Nay do not weep,
You'll all come soon!

Morning spread o'er earth her rosy wings—
And that meek sufferer, cold, and ivory-pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The savoury odours of the early spring—
He breathed it not: the laugh of passers by,
Jarred, like a discord in some mournful tune,
But worried not his slumbers. He was dead.

VIATOR.

BUSINESS DEPARTMENT.

Remittances on account of this paper, received and thankfully acknowledged, from the following persons, viz:

William A. Bennett. By G. Atchison, for John Boyers, and David Price. Eden Foster. By A. H. Otis, for himself, and Daniel Norton. John Clarke. By John McCormick, for John Welch, Levi R. Reese, David Burrow, Asbury Peddicord.

Making in all,

\$29 50

Remittances in advance for Second Volume.

Dr. W. J. Holcombe, Mary Warwick, Henry Wise.—By A. H. Otis, Jesse Jewett, Joshua Pennington, Daniel Norton, Solomon Holcomb, and William Wilson; Joshua Jones; David Watts.

Making in all,

\$18 00

Receipts for Books, gratefully recorded.

William Collier,	\$1 50
Eden Foster,	12 00
W. C. Pool,	2 00
Jacob Corley,	37 00
W. M. Goodrich,	10 00
Charles Williamson,	5 00
William Kesley,	10 00

\$77 50

CF-Remittances for Books and Paper are much wanted.

LETTERS RECEIVED.

Thomas H. Stockton, J. W. Williams, Geo. Atchison, David Watts, Albert H. Otis, David Ayres, Asa Shinn, Samuel K. Jennings, Jr. (books will be sent,) Edward McDowell, William Jackson, William S. Nichols, J. Hadley, John L. Amherst, (papers sent,) J. D. Dyer, John Perkins, Honestus, W. Penticost, J. Reynolds, Levi R. Reese, Jacob Corley, John McCormick, E. Terry, (your "paper will be attended to,") Levin Moreland, David Burrow, D. Harrington, J. H. Pierson, Peaslee & Cowperthwait, W. M. Goodrich, Octavius Longworth, Daniel Gibbons, (books will be sent.)

Books have been forwarded since the 46th number to the following persons, viz:

Nathaniel Gage, one box, care of Mayo & Follett, Burlington, Vermont, care of Philip Hart, Jr. N. York, per schr. Canton, E. Smith, master. William Collier, one package. T. Graham, Norfolk, Va. one package, L. D. Johnson, West Wareham, Massachusetts, one box.—William Kesley, one package.

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J. J. HARROD.

No. 25.

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